

The Anti-Slavery Bugle.

JEROME R. ROBINSON, EDITOR.

"NO UNION WITH SLAVEHOLDERS."

ANN PEARSON, PUBLISHING AGENT.

VOL. 13.—NO. 47.

SALEM, COLUMBIANA COUNTY, OHIO, SATURDAY, JULY 10, 1858.

WHOLE NO. 665.

THE ANTI-SLAVERY BUGLE,
PUBLISHED EVERY SATURDAY, AT SALEM, OHIO,
BY THE EXECUTIVE COMMITTEE OF THE WESTERN ANTI-
SLAVERY SOCIETY.

TERMS.—\$1.50 per annum payable in advance
Or \$1.00 at the end of the year.

Communications intended for insertion, to
be addressed to JEROME R. ROBINSON, Editor.

Orders for the paper and letters containing
money in part payment for the same, should be
addressed to ANN PEARSON, Publishing Agent,
Salem, Columbian Co., Ohio.

Many carefully enveloped and directed as
above may be sent by mail at our risk.

We occasionally send numbers to those who
are not subscribers, but who are believed to be in-
terested in the dissemination of anti-slavery truth
with the hope that they will either subscribe them-
selves or use their influence to extend its circula-
tion among their friends.

TERMS OF ADVERTISING.

One Square (10 lines) three weeks, - - - - -	\$1.00
" Each additional insertion, - - - - -	.25
" Six months, - - - - -	4.00
" One year, - - - - -	8.00
Two Squares six months, - - - - -	5.00
" One year, - - - - -	9.00
One Fourth Column one year, with privilege of changing monthly, - - - - -	12.00
Half column, changing monthly, - - - - -	20.00
" Adverts not exceeding eight lines will be in- serted one year for \$1.00; six months, \$2.00.	

J. HUDSON, PRINTER.

The Anti-Slavery Bugle.

From the New York Journal of Commerce.

SOUTH CAROLINA BRANCH OF THE AMERICAN TRACT SOCIETY.

The following report of the South Carolina Branch, apprising the action of the parent Society, at its annual meeting in May, will be read with pleasure. The report was adopted June 1st.—After a necessary review of the Society's action in 1857, and that of the Publication and Executive Committees, the report proceeds as follows—

"BOSTON METHODIST AND BORDER SLAVERY.—Being a statement and review of the action of the Philadelphia Conference concerning slavery, at its late session at Easton, Pa. Including the case of J. D. Long, the slaveholding among members of the body; the extent and character of slaveholding in our territory; and the 'crushing' out of Bro. J. S. Laine since the late session of the Conference. By Rev. J. Mayland McCarter, of the Philadelphia Annual Conference."

This pamphlet abounds with eloquence and argument. The writer yields a pen capable of doing a great work in the anti-slavery cause. There is work for him ahead. We have marked quite a number of passages which we should be glad to transfer to our columns, but want of room restricts us to a few which show the complete deadness of our Church to all anti-slavery action. It will be remembered that the author treats mainly of that particular portion of slave territory within the bounds of the Philadelphia Conference, two or three counties in Virginia, the State of Delaware, and the Eastern shore of Maryland.

"In almost every town on the Eastern shore of Maryland, professional slave traders are located, and where none such are found in the villages and neighborhoods, they have their agents through whom they are informed of slaves which are in the market.

"What had the Methodist Episcopal Church in the Philadelphia Conference, with a large membership spreading over the same territory as that traversed by the slave dealers, been doing in their quarterly conferences, in their class meetings, in their pulpits? What had the church been doing amidst almost daily scenes surpassing in horror some of its features, the terrible outrages of the same trade in human beings on the African coast? Did the Church obey God's voice, and as a Church actively oppose this evil?

"If anything has been done at all, it has been done to conciliate slaveholders, to denounce anti-slavery agitation and action; and if any one expression has been used, recognizing slavery as an evil, other expression, it is believed, was used in connection therewith, eminently gratifying to slave-dealers and slaveholders."

"The Philadelphia Conference has but two copies of Virginia, but it meets the slave trade in those countries, and these are about as great exporters of slaves as any others in the State, in proportion to the population."

"The writer knows that the Methodist Episcopal Church is a power in every department of political and social interest on the slaveholding side of the Conference. Her membership is almost three times larger than all other Churches combined on that portion of our world. These members are composed in great part of the persons making and administering the laws of those communities. She holds a controlling, if not a directing, power in regard to the religious and social sentiment of the people in those communities."

"Still further and in a strain of deliberate affirmation which leaves nothing to inference, the writer proceeds to assert that the Methodism of the North, not only tacitly sanctions slavery in all its modes and phases, but actually participates to the full extent in the practice of it.

"It is a matter of the utmost thankfulness to Almighty God, that this great association may still spend its energies in ministering, bringing thousands every year to a knowledge of the truth as it is in Jesus and furnishing to dying saints language and thoughts with which to approach and communicate the unspeakable glories of the rest, and the reward that is dawning upon them. The walk of man shall praise thee, and the remainder of wrath will be restrained."

We beg leave to offer the following resolutions:

Resolved, That this Society regards with feelings of the liveliest gratitude to the Giver of all good the result of the late agitation in the American Tract Society, and that we shall esteem it a privilege to so operate with that body as heretofore in the circulation of the choicest religious literature to which it is possible for us to obtain access.

After a free interchange of opinions on the part of the members present, the Report and Resolutions were unanimously adopted, and ordered to be published.

The future relation of our Branch to the Parent Society, being brought forward for consideration, the following Preamble and Resolutions were of record:

Whereas, at a meeting of the South Carolina Branch Society, on 23d June, 1857, it was

Resolved, That we will take no final action on the question of separation from the parent Society until the opportunity has been afforded it by the recurrence of another anniversary, of receding from the unconstitutional position assumed at the last annual meeting.

And whereas, the Parent Society, by its action at the late anniversary, has virtually receded from the offensive position against which we proposed, and afforded us a satisfactory guarantee (by the strong majority of Northern states) for the peaceful and favorable prosecution of the work of Christ in the Southern States. Therefore,

Resolved, That we regard the action of the

American Tract Society as satisfactory to its true friends throughout our land, and that we cordially renew our interest in its labors of love, and commend its work to our friends in the South.

It was further

Resolved, That the Treasurer be instructed to remit to the Parent Society \$1,000 out of any funds available for the general purposes of the Tract Society in South Carolina.

By order of the Society,
C. C. PINCKNEY, Jr., President.
E. D. KERSEY, Recording Secretary.

From the Northern Independent.

BORDER DEVELOPMENT.

At last the war is carried into Africa. The Border is awaking and notwithstanding the sad defection in that region, there is some prospect that the ancient name of Methodism will be restored. There is hope, but the work of recovery has been so long delayed, and the fatal poison of slavery has become so thoroughly diffused by commerce and by marriage through that portion of the church, that the chances are doubtful—secession is perhaps more probable than reform. When the "Pictures of Slavery" appeared, things assumed a new aspect—light from once came from where it never came before. The spell was broken. The fact was out. It was no longer possible to deny that we were a slaveholding, a slave-trading, a slave-breeding Church, and that too, on a very large scale. The testimony which had come up from the border, year after year, was found to be false—the solemn asseveration of the last General Conference, past forth its pastoral address, wholly on the strength of Southern testimony, was shown to be a grievous hoax. We have been duped in a most shameful manner, and it is to be hoped that such an outrage upon all decency will have its proper effect in giving tone to the next General Conference. Whatever causes such a body to trifle with a God-defying enormity and even turn apostate for large communities devoted to slaveholding, wish all its cognate villainies, must in the end work only a deeper abhorrence of the monstrous evil. We think it will never be possible for the Border again to deceive itself or others. These reflections have been prompted by a new work, just come to hand, bearing the appropriate title of—

Mr. McCarter shows a number of things in a way not to be gainsaid.

1. That the administration of our preachers in the slave territory, has almost totally ignored the traffic in slaves. That violations of the Discipline have passed unheeded.

2. That slaveholders have uniformly been appointed to office, in contempt of the rules which forbids it.

3. That the Discipline, so far as it is against slavery, is a dead letter through all that region.

4. That slavery pervades the M. E. Church of that region, and abounds in it, just as it does anywhere else.

5. That the preachers themselves, not a few, are actual slaveholders—yes, voluntary, mercenary slaveholders.

6. That the Philadelphia Conference, though ignorant of the fact, refused to institute an inquiry into the subject, and would not call its members to account, when on their own confession they stood at the bar of the Conference covered with the disgrace of voluntary slaveholding.

7. That the Conference showed a disposition to evade and ridicule all investigations, and all charges in this direction—as if shirking the question would be a sufficient acquittal before the public, and answer all purposes of refection.

On the Episcopal administration at the Conference, this pamphlet is altogether confirmatory of the statements made in our columns by Bro. Matteson.

There is no apologetic more popular in the Middle Ages than that of the hermit, who, in spite of the wickedness and tyrannies of those whom the incurable wisdom of Providence had intrusted with the government of the world, fell asleep and slept away to find himself the very monarch whose abject and capricious violence had furnished the subject of his moralizing. Endowed with irreproachable power, tempted by passions whose excess in himself he had never suspected, and betrayed by the political necessities of his position, he became gradually guilty of all the crimes and the luxury which had seemed so hideous to him in his hermitage over a dish of water-cress.

This is the best representation he can give of Africa. This is fact suggestive of the great problem of Egyptian civilization. Was the interior of Africa then possessed of the art of Egypt? or, did the Portuguese—like the Anglo Americans, put forth colonies, and engrave themselves on other countries?

Did these distinct tribes derive the rudiments of civilization unknown to each other from the same common origin? or, finally, did the Portuguese, who slow to adopt modern improvements, bring the early arts here?

Such problems which history does not solve, and philosophy seeks in vain to unravel. In place of this, we have the great and inestimable fact that a new world of wealth, and arts, and peoples, is about to be embraced in the religion and civilization of Christianity. It is not in vain that Mungo Park gave his life away in the wilds of Africa; that Lardner voyaged on the Niger, that Jesuit Missionaries gave instruction to the wilds of Africa; that the Society published tracts in the Chinese language, and that the Society's colporteurs to instruct upon the Aborigines of America.

Such problems which history does not solve, and philosophy seeks in vain to unravel. In place of this, we have the great and inestimable fact that a new world of wealth, and arts, and peoples, is about to be embraced in the religion and civilization of Christianity. It is not in vain that Mungo Park gave his life away in the wilds of Africa; that Lardner voyaged on the Niger, that Jesuit Missionaries gave instruction to the wilds of Africa; that the Society published tracts in the Chinese language, and that the Society's colporteurs to instruct upon the Aborigines of America.

Such problems which history does not solve, and philosophy seeks in vain to unravel. In place of this, we have the great and inestimable fact that a new world of wealth, and arts, and peoples, is about to be embraced in the religion and civilization of Christianity. It is not in vain that Mungo Park gave his life away in the wilds of Africa; that Lardner voyaged on the Niger, that Jesuit Missionaries gave instruction to the wilds of Africa; that the Society published tracts in the Chinese language, and that the Society's colporteurs to instruct upon the Aborigines of America.

Such problems which history does not solve, and philosophy seeks in vain to unravel. In place of this, we have the great and inestimable fact that a new world of wealth, and arts, and peoples, is about to be embraced in the religion and civilization of Christianity. It is not in vain that Mungo Park gave his life away in the wilds of Africa; that Lardner voyaged on the Niger, that Jesuit Missionaries gave instruction to the wilds of Africa; that the Society published tracts in the Chinese language, and that the Society's colporteurs to instruct upon the Aborigines of America.

Such problems which history does not solve, and philosophy seeks in vain to unravel. In place of this, we have the great and inestimable fact that a new world of wealth, and arts, and peoples, is about to be embraced in the religion and civilization of Christianity. It is not in vain that Mungo Park gave his life away in the wilds of Africa; that Lardner voyaged on the Niger, that Jesuit Missionaries gave instruction to the wilds of Africa; that the Society published tracts in the Chinese language, and that the Society's colporteurs to instruct upon the Aborigines of America.

Such problems which history does not solve, and philosophy seeks in vain to unravel. In place of this, we have the great and inestimable fact that a new world of wealth, and arts, and peoples, is about to be embraced in the religion and civilization of Christianity. It is not in vain that Mungo Park gave his life away in the wilds of Africa; that Lardner voyaged on the Niger, that Jesuit Missionaries gave instruction to the wilds of Africa; that the Society published tracts in the Chinese language, and that the Society's colporteurs to instruct upon the Aborigines of America.

Such problems which history does not solve, and philosophy seeks in vain to unravel. In place of this, we have the great and inestimable fact that a new world of wealth, and arts, and peoples, is about to be embraced in the religion and civilization of Christianity. It is not in vain that Mungo Park gave his life away in the wilds of Africa; that Lardner voyaged on the Niger, that Jesuit Missionaries gave instruction to the wilds of Africa; that the Society published tracts in the Chinese language, and that the Society's colporteurs to instruct upon the Aborigines of America.

Such problems which history does not solve, and philosophy seeks in vain to unravel. In place of this, we have the great and inestimable fact that a new world of wealth, and arts, and peoples, is about to be embraced in the religion and civilization of Christianity. It is not in vain that Mungo Park gave his life away in the wilds of Africa; that Lardner voyaged on the Niger, that Jesuit Missionaries gave instruction to the wilds of Africa; that the Society published tracts in the Chinese language, and that the Society's colporteurs to instruct upon the Aborigines of America.

Such problems which history does not solve, and philosophy seeks in vain to unravel. In place of this, we have the great and inestimable fact that a new world of wealth, and arts, and peoples, is about to be embraced in the religion and civilization of Christianity. It is not in vain that Mungo Park gave his life away in the wilds of Africa; that Lardner voyaged on the Niger, that Jesuit Missionaries gave instruction to the wilds of Africa; that the Society published tracts in the Chinese language, and that the Society's colporteurs to instruct upon the Aborigines of America.

Such problems which history does not solve, and philosophy seeks in vain to unravel. In place of this, we have the great and inestimable fact that a new world of wealth, and arts, and peoples, is about to be embraced in the religion and civilization of Christianity. It is not in vain that Mungo Park gave his life away in the wilds of Africa; that Lardner voyaged on the Niger, that Jesuit Missionaries gave instruction to the wilds of Africa; that the Society published tracts in the Chinese language, and that the Society's colporteurs to instruct upon the Aborigines of America.

Such problems which history does not solve, and philosophy seeks in vain to unravel. In place of this, we have the great and inestimable fact that a new world of wealth, and arts, and peoples, is about to be embraced in the religion and civilization of Christianity. It is not in vain that Mungo Park gave his life away in the wilds of Africa; that Lardner voyaged on the Niger, that Jesuit Missionaries gave instruction to the wilds of Africa; that the Society published tracts in the Chinese language, and that the Society's colporteurs to instruct upon the Aborigines of America.

Such problems which history does not solve, and philosophy seeks in vain to unravel. In place of this, we have the great and inestimable fact that a new world of wealth, and arts, and peoples, is about to be embraced in the religion and civilization of Christianity. It is not in vain that Mungo Park gave his life away in the wilds of Africa; that Lardner voyaged on the Niger, that Jesuit Missionaries gave instruction to the wilds of Africa; that the Society published tracts in the Chinese language, and that the Society's colporteurs to instruct upon the Aborigines of America.

Such problems which history does not solve, and philosophy seeks in vain to unravel. In place of this, we have the great and inestimable fact that a new world of wealth, and arts, and peoples, is about to be embraced in the religion and civilization of Christianity. It is not in vain that Mungo Park gave his life away in the wilds of Africa; that Lardner voyaged on the Niger, that Jesuit Missionaries gave instruction to the wilds of Africa; that the Society published tracts in the Chinese language, and that the Society's colporteurs to instruct upon the Aborigines of America.

Such problems which history does not solve, and philosophy seeks in vain to unravel. In place of this, we have the great and inestimable fact that a new world of wealth, and arts, and peoples, is about to be embraced in the religion and civilization of Christianity. It is not in vain that Mungo Park gave his life away in the wilds of Africa; that Lardner voyaged on the Niger, that Jesuit Missionaries gave instruction to the wilds of Africa; that the Society published tracts in the Chinese language, and that the Society's colporteurs to instruct upon the Aborigines of America.

Such problems which history does not solve, and philosophy seeks in vain to unravel. In place of this, we have the great and inestimable fact that a new world of wealth, and arts, and peoples, is about to be embraced in the religion and civilization of Christianity. It is not in vain that Mungo Park gave his life away in the wilds of Africa; that Lardner voyaged on the Niger, that Jesuit Missionaries gave instruction to the wilds of Africa; that the Society published tracts in the Chinese language, and that the Society's colporteurs to instruct upon the Aborigines of America.

Such problems which history does not solve, and philosophy seeks in vain to unravel. In place of this, we have the great and inestimable fact that a new world of wealth, and arts, and peoples, is about to be embraced in the religion and civilization of Christianity. It is not in vain that Mungo Park gave his life away in the wilds of Africa; that Lardner voyaged on the Niger, that Jesuit Missionaries gave instruction to the wilds of Africa; that the Society published tracts in the Chinese language, and that the Society's colporteurs to instruct upon the Aborigines of America.

Such problems which history does not solve, and philosophy seeks in vain to unravel. In place of this, we have the great and inestimable fact that a new world of wealth, and arts, and peoples, is about to be embraced in the religion and civilization of Christianity. It is not in vain that Mungo Park gave his life away in the wilds of Africa; that Lardner voyaged on the Niger, that Jesuit Missionaries gave instruction to the wilds of Africa; that the Society published tracts in the Chinese language, and that the Society's colporteurs to instruct upon the Aborigines of America.

Such problems which history does not solve, and philosophy seeks in vain to unravel. In place of this, we have the great and inestimable fact that a new world of wealth, and arts, and peoples, is about to be embraced in the religion and civilization of Christianity. It is not in vain that Mungo Park gave his life away in the wilds of Africa; that Lardner voyaged on the Niger, that Jesuit Missionaries gave instruction to the wilds of Africa; that the Society published tracts in the Chinese language, and that the Society's colporteurs to instruct upon the Aborigines of America.

Such problems which history does not solve, and philosophy seeks in vain to unravel. In place

THE ANTI-SLAVERY BUGLE.

the historian, who had cautiously crept it strangled over it at Bunker Hill. And why? Because it is not political, but moral—because it is not local, but national—because it is not a test of party, but of individual honesty and honor. The wrong which we allow our nation to perpetrate will control us if we would; we cannot turn within the limits of Washington or Madison; sooner or later, it will force itself into the conscience and sit by the heartbeats of every citizen.

We are not partisanship, it is not fanaticism, that has forced this matter of anti-slavery upon the American people; it is the spirit of Christianity, which appeals from prejudices and preconceptions to the moral consciousness of the individual man, that spirit elastic as air, penetrative as heat, vulnerable as sunshine, against which creed after creed and institution after institution have measured their strength and been vanquished; that restless spirit which refuses to crystallize in any set of dogmas, but persists, a Divinely commissioned radical and uncompromising, in stirring every generation with a new defiance between east and west, and as the one hand, and day on the other. Shall it be said that his kingdom is not of this world? In one sense, and that the highest, it certainly is not; but as seriously Christ never intended that words be used as a subterfuge by which to escape our responsibilities in the life of justness and purity. Let the cross, the sword, and the **abolitionist**, whether the world, that then was, or **independent** of fact preachers and apostles, Caesar and Pompey both, ineffectually dredged, and have it aimed at thrones or power, but because it chose to conquer that other world in the moral nature of mankind, where it could establish a throne against which wealth and honor would be weak and contemptible. No human device has ever prevailed against it, no array of mercenaries or **republican** soldiers, but neither Caesar nor Pompey ever contrived a scheme so cunningly adapted to neutralise its power as that greatest compromise which accepts it with the lip and despises it in the life, which arrives at the star and divides it at the shut-door.

THE NEW REPUBLIC OF VIRGINIA.

GRAND SCHEME FOR REBELLIONIZING THE WORLD.—One of the cleverest pieces of statesmanship we have lately met with, is the following, which we copy from the Richmond Whig. At the same time, it is scarcely a burlesque of the extravagant schemes that sometimes appear in the Richmond Sheets, at which it is evidently aimed.

Manifest Destiny of the World—Its Republic and Empire.—In due time, our planet will be under the control of two Governments. The entire continent of America, with the West India Islands, Australia, and Western Europe, with the exception of Russia in Europe, will constitute its Republic. The rest of the world, leaving out Interior Africa, will be under the dominion of one man, and that man a Russian.

The friendless distinction of North and South, which now obtains in the United States, having been obliterated, the grand New Republic will bear the beautiful and appropriate name of Virginia. The South, as we now understand it, is the direct and legitimate offspring of the Old Dominion, where the true theory of Republican Government, with its art of practical manipulation, is still resident; and as the South must inevitably give character and tone to the New Republic, the propriety of naming it with the name of its noble old mother will not be disputed. The Republic of Virginia and the Russian Empire will divide the Empire. The interior, through all time, will remain the nursery of domesticated savages whose natural strength and unpolished hand will constitute a perpetual reservoir from which we shall derive living streams to refresh and invigorate the entire working classes.

The Virginian of that happy day, having his African or his British master, his French cook, his Spanish horse, and cigar maker, his Indian singer, German teacher, and German band, his English steward and servant, and under these circumstances of Yankee machinations, Yankee editors and lawyers, and Yankees—all Yankees performing their appointed task, will realize a practical Republic which neither Plato nor Sir Thomas More, nor any ancient or modern socialist will be able to surpass. It will be all important it is, therefore, that we should at once open the slave trade, that each and every Virginian and Southerner should immediately commence to practice the art of that mastership to which himself and his descendants soon distinctly appertained.

Slavery will be recognized as the most benign condition of all servitude under each of these Governments. The reconciliation of labor with capital being complete, pauperism will disappear from the earth, and with it all chance of civil danger resulting from the state of smothered volcanic dispositions such as we now see and deplore in Western Europe.

Southern gentlemen will be the masters of the New Republic; all the inferior races, such as the Negro and the Yankee, and the various Incapacities of Europe being subject to them. The first step will be to reduce the Yankees in Slavery. This will be easily effected after the terrible revolution and struggle, now impending at the North, when

which the French statesman's **last memorandum**—Not need we fear danger to the State in so much as the French are tenderly towards emancipating theology and politics. A free mixture of Yankees and French slaves with their pure materialism and antislavery notions will tone German speculation down to the water of safety. Be sure the Frenchmen will be the politicians of the New Republic, and situate large masses for us.

We are not partisanship, it is not fanaticism, that has forced this matter of anti-slavery upon the American people; it is the spirit of Christianity, which appeals from prejudices and preconceptions to the moral consciousness of the individual man, that spirit elastic as air, penetrative as heat, vulnerable as sunshine, against which creed after creed and institution after institution have measured their strength and been vanquished; that restless spirit which refuses to crystallize in any set of dogmas, but persists, a Divinely commissioned radical and uncompromising, in stirring every generation with a new defiance between east and west, and as the one hand, and day on the other. Shall it be said that his kingdom is not of this world?

In one sense, and that the highest, it certainly is not; but as seriously Christ never intended that words be used as a subterfuge by which to escape our responsibilities in the life of justness and purity. Let the cross, the sword, and the **abolitionist**, whether the world, that then was, or **independent** of fact preachers and apostles, Caesar and Pompey both, ineffectually dredged, and have it aimed at thrones or power, but because it chose to conquer that other world in the moral nature of mankind, where it could establish a throne against which wealth and honor would be weak and contemptible. No human device has ever prevailed against it, no array of mercenaries or **republican** soldiers, but neither Caesar nor Pompey ever contrived a scheme so cunningly adapted to neutralise its power as that greatest compromise which accepts it with the lip and despises it in the life, which arrives at the star and divides it at the shut-door.

EMANCIPATION IN MISSOURI.

The cause of emancipation in Missouri, as we have intimated on several occasions, makes sure, and very slow progress. Almost at the time the slaveholders in Missouri sell the mass of their negroes to the States further South, which will require but a few years—say six or ten years at the outside—she will become a free commonwealth, and as the South loses, the Free Soil North will gain.

St. Louis is now represented in Congress by a Free Soil member of the State, and many of the most important points are also in the hands of the Free Soil party—and the doctrine of emancipation is boldly avowed by many prominent and influential persons in city and country. There is no mistake about it that the emancipation feeling is assuming formidable proportions in Missouri.

Not long since, Mr. James B. Eads was nominated by the "National Democratic Convention" as a candidate for the House of Representatives from the county of St. Louis. He declined the honor offered upon him, and in a letter to the St. Louis Republican, gives the following reason for the cause he had thought proper to pursue:

I have always considered the institution of slavery in Missouri a matter which concerned the citizens of the Slave State, and have denied the right of any person, party or power, outside of our own borders, to meddle with it in any way, shape or manner whatever. I have deemed it a question that should not be brought into our federal elections, and was therefore bound in the ranks of those who were battling for the elevation of James Buchanan to the Presidency. At the same time, I feel earnestly impressed with the importance of retrieving our States of an evil which I believe to be cramping the energies of our people, and retarding the growth of the Commonwealth, by breaking the tie of capital and migration which our wonderful resources would otherwise secure.

Believing that the Convention was not aware of my understanding the views thus fully set forth, I deem it my duty to decline the nomination.

In other words the County "National Democratic Convention" of St. Louis nominated me **against** either purpose or mistake, and he was too honest to accept the nomination under the circumstances. Another conclusion is logically deducible from the remarks of Mr. Eads, which are most probably untrue, yet another worthy the attention of slaveholders in the cotton and sugar-growing States,

We have now, nominally, fifteen Slave States. But Delays—a has gone from us in all intents and purposes. Missouri is going, and Maryland is not far behind. Really we have only twelve Slave States we can count upon with certainty, taking doubtful Kentucky into the calculation.

The case in which the decision was given was that of *Hayes v. Pendleton's Executor*. James L. Pendleton by his will, gave his slaves "the choice of being emancipated or sold publicly."

What sort of slaves will we have when three of our own Slave States, and of the six new *Federal States* are created in the West? Please prudently, truly! Isn't it? What say the popular "Union army price" gentlemen?—*N. Y. Evening Post*.

SLAVERY IN VIRGINIA.

From the New York Times of the 25th ult.

The Richmond Enquirer, of the 22d inst., says:—The Virginia Supreme Court of Appeals has lately decided the most important case to the institution of negro slavery that has been adjudicated since the times of Lord Mansfield. "It is," the Enquirer says the Dred Scott decision applied to, "and decides the question whether they have civil or social rights, by determining their right to the services of persons but of slaves."

The case in which the decision was given was that of *Hayes v. Pendleton's Executor*. James L. Pendleton by his will, gave his slaves "the choice of being emancipated or sold publicly."

What sort of slaves will we have when three of our own Slave States, and of the six new *Federal States* are created in the West? Please prudently, truly! Isn't it? What say the popular "Union army price" gentlemen?—*N. Y. Evening Post*.

Communications.

DEAR MARCUS: Being at Washington I went to Congress, of course, and thus noticed the sum of American ambition; nearly, the White House being the top I believe. But though I went to Congress, and entered both the Senate Chamber and the House of Representatives and sexual sat upon the red morocco cushions of the massive oak chairs wherein repose the dignity of American greatness, I did not feel I felt above that of course. What a descent it would have been to have left the post of an anti-slavery preacher and gone down to the low and beggarly elements of american statesmanship. There was no temptation to me, and I feared no danger of falling in that direction, though I shoulder to images the dreadful result, were it possible.

In the Senate I had opportunity to see and hear speak most of the lions of that body, such as Mason, Seward, Benjamin, Douglass, Tucke, Wilson, Green, Fessenden and other lesser lights.

But the master of the admission of Minnesota being the subject in hand, was not calculated to draw out the peculiar characteristics and powers of the men, so that the hoot roared but gently.

A little space however was thrown in by the presentation by Fessenden of Maine of the Resolu-

tions of that State, denouncing the President, the Courts and Congress for their complicity in the Kansas swindle.

DEAR MARCUS: It seems very discouraging to the sensitive philanthropist to look back upon the last quarter of a century and behold the shriveled fruits that have grown up out of so earnest and protracted an effort as has been put forth by the true reformers of our land. Sin once deep rooted long defies the most vigorous efforts of man.

American Slavery is the gigantic sin of this nation. It still wears its proud head high in our moral atmosphere, and with a kingly contempt of justice declares itself the god that this nation shall worship. It bends not in pity to the most heart-rending cries of the poor maimed slave, nor does the stern, prophetic warnings of freedom's noble sons. It is not only the gigantic sin of this nation, but it is its absolute king. It has but to thunder forth its will and the subtle coils of despotism are eager to catch its sound and execute its bidding. Like the serpents venom that poisonall it touches it carries its poison through all departments of national and state government.

On King, thus thickset there art safe from harm,

In the House I heard a Pennsylvania mem-

ber trying to defend the Leomont swindle with

windry arguments and rapid declamation, spicing each sentence with a drink of water, and I could not help wishing some one would call him to order, as did J. H. Randolph a member in like circum-

stances; on being requested to state his point of order, I submit, said he, that it is not in order for a windmill to be carried by water. This of course brought down the house and the member too.—

Grew of Penna., made an able speech on the sub-

ject of age, and an Alabama member entertained a

few words on the subject of coinage and the

abolitionists thought himself safe when he

looked upon the strong and lofty walls that sur-

rounded Babylon, but God's fierce judgments ut-

terly disregarded those ponderous walls and dash-

like a thunderbolt upon its haughty king. Our

American king too, feels safe with his high walls

and dooms his people to destruction thrown around him,

and causes members and myself with a patriotic so-

ciety of our own to raise and fund, or each an amount of the wrongs and sufferings that the South, especially when he beholds at the distance of a year

what she has suffered, and what is her present

condition, and the whole country, in which she is

now situated, and the whole country, in which she is

now situated, and the whole country, in which she is

now situated, and the whole country, in which she is

now situated, and the whole country, in which she is

now situated, and the whole country, in which she is

now situated, and the whole country, in which she is

now situated, and the whole country, in which she is

now situated, and the whole country, in which she is

now situated, and the whole country, in which she is

now situated, and the whole country, in which she is

now situated, and the whole country, in which she is

now situated, and the whole country, in which she is

now situated, and the whole country, in which she is

now situated, and the whole country, in which she is

now situated, and the whole country, in which she is

now situated, and the whole country, in which she is

now situated, and the whole country, in which she is

now situated, and the whole country, in which she is

now situated, and the whole country, in which she is

now situated, and the whole country, in which she is

now situated, and the whole country, in which she is

now situated, and the whole country, in which she is

now situated, and the whole country, in which she is

now situated, and the whole country, in which she is

now situated, and the whole country, in which she is

now situated, and the whole country, in which she is

now situated, and the whole country, in which she is

now situated, and the whole country, in which she is

now situated, and the whole country, in which she is

now situated, and the whole country, in which she is

now situated, and the whole country, in which she is

now situated, and the whole country, in which she is

now situated, and the whole country, in which she is

now situated, and the whole country, in which she is

now situated, and the whole country, in which she is

now situated, and the whole country, in which she is

now situated, and the whole country, in which she is

now situated, and the whole country, in which she is

now situated, and the whole country, in which she is

now situated, and the whole country, in which she is

now situated, and the whole country, in which she is

now situated, and the whole country, in which she is

now situated, and the whole country, in which she is

now situated, and the whole country, in which she is

now situated, and the whole country, in which she is

now situated, and the whole country, in which she is

now situated, and the whole country, in which she is

now situated, and the whole country, in which she is

now situated, and the whole country, in which she is

now situated, and the whole country, in which she is

now situated, and the whole country, in which she is

now situated, and the whole country, in which she is

now situated, and the whole country, in which she is

now situated, and the whole country, in which she is

now situated, and the whole country, in which she is

now situated, and the whole country, in which she is

